M 1664
Restricted
Firefly House, 5th tape, second series (7 tapes)
Tuesday September 9, 1969

Mr. Nyland: So, this is number five in the second octave. Two more. The third octave, I think we will have it. But it depends a little bit on other conditions. So I cannot make any promise about, about that.

We will always start, or, in the very beginning, with being quiet. We will change it a little bit. I will continue to talk, but extremely slow [begins speaking slowly] so that your attention will constantly have to be riveted on what I say. And in that way, you will have a chance to let certain things penetrate and you can become Aware of something happening to you, and at the same time, you have a body and you can become Aware of your body—sitting, attentively listening, trying, if you can, to digest. It is as if, at such a time, one can actually see one's mind. The mind is operative. It keeps on going. All kind of thoughts. One after the other. Associations. Recognition of certain things as experience. Constantly, now, the fact that you exist, and also that you are here for a very definite purpose. So that, when you listen in that way, attentively, not knowing when the next word will come; but it will come, and you are in expectation. And it is this attention that is required sometimes, to receive different forms of food. Because, this is what we will talk about tonight.

I will not continue too long with this [talking slowly], because it is not necessary. Because if you relax in this way, you will acquire, even in relaxation, a certain habit which is, in this case, a momentum set up, a dynamic force in very slow movement in which the

part of your brain that is functioning and can function as an Awareness can keep up with the flow of attention for yourself. [10 second pause]

[Speaking normally] I will stop now. You can keep this now, for a little while. We talk about receiving food of a different kind. Last week we talked about the body, the body as it is on Earth and where the body in itself, on Earth, as long as we live, will not change fundamentally. What will take place as a result of Work is simply that the body will become more flexible, and that the attachments which the body now has for feeling center or for an intellectual activity will be loosened and gradually the body itself will be free. But the body as it is now will not change very much, than only it will have, as a result of Work and as I've said a few times, as a result of patience—because in Work, one has to have patience; Objectivity is not born overnight; it will take a long time, and one must know this so that you don't expect too much too soon—what takes place in the body is a change of chemical structure and a functioning, and to some extent a re-functioning and a re-orientation of certain glands which then become servants to something that is higher than the body is.

The first step, of course, is one's emotional states. And I hope next week we can talk about the possibility of a Soul and what is really meant by Consciousness. But before we can become Conscious, we really should have a Conscience first.

When a baby is born, or, when it is still in the process of gestation, it is bent. And only when it is born, it stretches out to its full length as a baby, not very straight as far as the legs are concerned but the body itself is straightening out, and not bent. For that we have a little symbol, when we visualize a man made up of the three stories in which three are, you might say, on the left side of a rectangle—rectangular figure—and three on the left and three on the right.

Depending on the configuration of that kind of a physiological fact, we start, if you

visualize this now as a rectangle which has six little squares[1], we start on the right side, lower right corner. It's the beginning of a man's life on Earth. It is that what is on Earth but still contained within the body of a mother. And that we call simply 'Do' as the beginning of conception, and the next is 'Re' and 'Mi.' Those are the formatory periods, in which certain organs are started potentially—not at all full grown and only, you might say now, in its real infancy. But when it comes to 'Mi,' and the two squares that are involved are the two squares to the left—it is a little diagonal that crosses over from the right angle...at the bottom on the right side to the second story, to the front as it were and to the higher story on the left side—it's the beginning of the formation of organs, particularly in the 'Mi' state, of the organs which will function as sense organs. What is formed in 'Re' is the formation of the blood circulation.

When, at the moment of birth, this baby appears on Earth and becomes independent—not entirely in the beginning, but quite definitely intending to become independent of the mother, and when the umbilical cord is cut—the baby is on its own and will continue its life with breathing, and it is at that point, 'Mi,' where air will enter into the body and then becomes the agency by means of which the rest of the body will be formed. But since this is at 'Mi' and it is the highest that it can at that moment reach, it continues across, and we call it a 'bridge,' from the left side top to the right side top, and the bridge is 'Fa.' And as it was potentially then, from then on bending down, that what is 'Sol' is the right triangle on the right side up on top. 'La' is the second one of the second story on the right side. And 'Si' becomes the little triangle...the little square—excuse me, I've used triangles; I mean squares—in the front left at the bottom.

When man straightens out, he represents a full octave. And it is in this process, which applies also at a higher level of a development, that a man, when he wishes to

become Conscious, starts to straighten out. Whereas when a man is ordinary and unconscious, he remains in a bent position, simply because he does not know, and gradually that what is his ordinary organs, like his intellect and his feeling and his sex, will then start to, you might say, to 'join together,' and that becomes the presentation...the representation of a man as he is in an unconscious state.

When he straightens out, that what is on the right side is placed on top of the left one. The development for a man when at 'Fa'—that is, at 'Mi,' when he starts to breath in air—starts a new cycle for himself. And it is then that 'Sol-La-Si' are being formed. It begins with 'Sol' of an intellectual ability, because that's the top level. Then it follows through 'La' which is emotional and 'Si' is his creation, his creative organ.

Air has this enormous influence on a man to start to—a man—to stand on his own feet. And for that reason, that what is formed as then a potentiality for a man, is really the 'Sol-La-Si' but which, for the time being, is contained within a new octave, a new octave which we call simply 'Do-Re-Mi,' which runs parallel to the 'Sol-La-Si' of the physical body and is in its nature also physical.

I hope, now, that you remember the diagram of the three bodies, because the emphasis, after air has entered into the body is, for the purposes of Earth, naturally the 'Sol-La-Si' only. But for the purposes of the possibilities of growth, it is the emphasis on the 'Do-Re-Mi.' And the 'Do-Re-Mi' starts to consider the possibility of such evolution by means of the further growth of that what is now 'Do-Re-Mi' and could go over into the 'Sol-La-Si' of its own octave. And it is the totality, of that development, we call 'emotional body' or 'Kesdjan.'

It is very important to see that it starts with air, because air plays a tremendous part, not only in the further formation of certain potentialities of a man when he is on Earth and

still physically not entirely developed, but it also has in it the possibility of a development which, if it has the proper conditions, can continue in its own octave and represent then 'Sol-La-Si' of that octave.

It does not happen. That is, there are definite factors which prevent us. When we talk now about these kind of things and we remember that we live on Earth and that we are constantly affected by that what happens on Earth, and that we at the present time are still in such conditions where little events take on a tremendous meaning for us. And that whatever in the last week happens—and has happened in Dallas, or in San Francisco, or even here in New York and Warwick—has taken on such coloration that the equilibrium has been shifted over to the ordinary 'Sol-La-Si' of the physical body and that there is very little energy or desire even to attend to the possibility of the 'Do-Re-Mi' continuing in its own Kesdjanian body. And in the light of what we talk about, such events are so small, and they are so big regarding the Earth, and when we are all the time affected by that what takes place on the Earth, and that we, as parts of the Earth, must be affected by them, the chances of even having to think about the possibility of further evolution are very slim.

What we try to do on Tuesday is to concentrate on such affairs of a potentiality of one's life. So that then—we call it sometimes 'inner life'—the beginning is always with the 'Do-Re-Mi' of the second octave. Because the ordinary physical body as an octave has nothing to do with inner life. It has to do with the outside appearances and formations of sense organs and that what is needed to be done on Earth, and on Earth a man could live very well without the 'Do-Re-Mi.' Because, that what would take over and what would function, and in ordinary life really does function, is the 'Sol-La-Si,' and particularly the 'La' of that particular section of the octave, which represents feeling. For that reason, the feeling, as it needs expression, is connected with the physical body.

And it's only by seeing the separation as a possibility between that 'Sol-La-Si' of the first octave and the 'Do-Re-Mi' of the second, that one has an inkling of what is really meant by a development of a Kesdjanian body. Because it has to be separate from that what is physical, and everything that even in the 'Do-Re-Mi' starts to exist, and even that when, in living, or the accent being on the 'Do-Re-Mi,' is still completely connected with the 'Sol-La-Si' of the physical body. And almost, I would say, a man has 'no chance' until he reaches 'Mi' of the second octave. And then there is a consideration for this 'Mi' coming in contact with the possibility of 'Fa' of the second octave.

The 'Fa' of the second octave of the emotional body represents the totality of all possibilities of an emotional kind. And because of 'Fa' being at the same level as 'Si-Do,' the aim for man is to free himself, if he possibly can, from all the manifestations which are emotionally in nature but need not use the form of the physical body. And the struggle which starts at that so-called 'bridge' of the Kesdjanian Body is that, seeing the totality of such expressions and the wish for freedom from the 'Si-Do' of physical, that then the emotional body must start on its own.

Again it is the same problem, that the emotional body then has to start further development and it will only do it when it starts to exist on its own, and in this case free from the physical body. What it really means is that, at that time, a man should become free from Earth, and the only way by which he can become free from Earth is that something else has to substitute the value of Earth in him which, of course, is his physical body and all its expressions. But at that what we call, now, 'evolution' in a Kesdjanian sense, must be linked up with something that belongs to a higher level of Being because the Earth will not give this, and neither will Man Number Four, as represented by 'Do-Re-Mi,' give it. And at 'Fa,' in looking across the bridge for such possibilities, one considers the

state of oneself as one is with his inner life.

Inner life at that time becomes apparent for a man, that he knows that something has to be done with further developing it. And he has to look; not backwards because that is where he came from; he has to look in the direction where his development might take him. And that direction is situated in the 'Do' of an intellectual possibility.

As far as man is concerned, this 'Do,' then, as intellect, starts to function as a result of the combination of wishes of an emotional kind in a man at the 'Fa' bridge. And it is then that one wishes, trying to be alone and on one's own, that then one prays for the possibility of having a certain insight into what is meant by the further growth of an emotional state. In order to distinguish it we call simply the 'Do-Re-Mi' still feeling, because the concentration of feeling is constantly within oneself and belongs to the body. And the feeling is only there in order to give the body a little direction, otherwise the body by itself without feeling would become extremely monotonous and I think it would not wish to stand up.

I think a body without Man Number Four actually starts to become crooked and finally ends up as a question mark—as long as there is a little bit of life in him which starts to question the possibility of him ever growing. It is a point at which man, in his lifetime and when he starts to Work, many times reverts to. That is, the questioning for oneself: Am I actually capable of further development? And the accent becomes placed completely on the physical body and the manifestations. And when it is necessary in Work to consider such manifestations Impartially, one goes over completely into the activity of the physical body without wishing any feeling to become operative in that kind of an Observation process.

And it is exactly there where the formation must be made within man, that in the

first place he wishes to grow and also that he can believe in the possibility of his own growth. And that the only way by which he can actually have any confirmation of that, or that what will affirm for him the possibility in belief of a potentiality of becoming actual, is situated in his mind as the beginning of 'Do' in which, then, a thought appears which makes a man believe that he could grow.

It's interesting to know that, because this mind, as 'Do,' is already further advanced than the 'Fa' bridge. It is already, partly, in a certain country which we call Objectivity. And it is this two-facedness, or two phases of the mind, which gives man a hope that he ultimately could become free entirely from his unconscious state.

So, when this particular 'Karatasian' influence starts to affect a man, it reverts again back to his emotional state. And then it is told, you might say, by the mind, that that what is needed for man in order to over-bridge 'Fa' is to place the accent no longer on himself and his physical body, and that his feelings should be left alone and could only become for him a stepping stone towards an emotional state in which man is not considered as by himself, but in which he starts to recognize other forms of life—first as other human beings, and in the second place, life as it is in total—and then the constant resolution on the part of a man that that, as life which he then recognizes is shining like Karatas ahead of him, and his belief that he actually belongs to that.

This creates in a man the wish to want to Work, and he needs for that his Kesdjanian body even if it is only half development...half-developed. But, you see where the advantage is now: there is a development, but not complete. The physical body cannot help him; it comes to the end and when the 'Si-Do' has been crossed over, that body is further useless. It belongs to Earth and it stays. The 'Do-Re-Mi' of Kesdjan also belongs to Earth. But man, as he wishes to Work, extracts from the 'Do-Re-Mi' certain substances

which are given to man at his birth and which then, in the wish to grow up, become apparent for him and which enable him to stay at 'Mi' for a certain length of time. He hopes that at that time, there will be an opportunity that 'Do,' being reminded of the existence of man and being reminded of the task which that part of the intellect has to fulfill, will give man at 'Fa' a certain shock—very similar to the introduction of air in the physical body of the man at the moment he is born.

And it is this wish, that one becomes open for the possibility of such a shock entering into him. The shock is simply an influence. It is based, naturally, on a thought. It is a concept in man's mind that he is not alone in this world, and that he is using his sense organs for the recognition of other forms of life. And that produces in him a fact that he exists and other things exist, and then his mind helps him a little bit by starting to tell him about possibilities for further growth, and to such an extent that the man then at times, and perhaps even under the influence of Karatas, starts to form an idea in himself that he can believe that that is meant for him. It does not mean that it is not meant for others, but at that moment he's not concerned, because he's only concerned in wishing to cross the bridge.

Everything on this side of the bridge of Kesdjan still belongs to man as he is, and it is at that time that man gives the last attention to his self-centeredness. As on account, now, of this kind of belief and that what is his wish for further growth, a man now starts to ask the mind what is needed to reach the country of Objectivity and go across the bridge. It is fortunate that a mind then, at times having been exposed to such possibilities, or having come in contact with that what we in general call simply 'esoteric knowledge,' is then able to tell a man what he should do, and then it is translated again in a man into the wish to actually do it. It is only then that he can receive a shock. Because so far it has

remained theory even in the 'Do-Re-Mi' of Man Number Four, even in the contact of the beginning of a Man Number Seven and the end of Man Number Six. Even when he has a belief that it is possible, nothing has happened as yet, not even the conglomeration and the accumulation of all his potentialities as far as his feeling is concerned. Nothing in his physical body will help him. It is only at that moment when he makes up his heart to help him.

The mind can only point the way, but the heart can give him strength. And at the accumulation at 'Fa' of all the possibilities of emotional states of which a man is capable, the quantity of that kind of material will produce in man that kind of a wish. For that reason, Kesdjanian body is of an extreme importance in Work. And for that reason, Kesdjan has to become separate from the physical body. Because even the beginning of Kesdjan, still remaining physical and unconscious, is closely connected with the physical body—and to such an extent, even, that the physical body is needed for the expression of his feelings. And it is—I do not know how you can imagine it for yourself—but it is as if when there is a rate of vibration in the physical body, it is already an expression in the physical sense. And whenever that is experienced, many times it becomes expressed by means of the mind, and that our limitations are only that there is not enough of that quantity of feeling for us to realize that something must be done to over-bridge 'Fa' of Kesdjan.

It is not inherent in the knowledge of Work. As a matter of fact, that has nothing to do with it, than only that Work tells a man there is a way. His first step on the bridge will have to come from himself, but it will come only when he has accumulated a totality of feeling which then includes not only himself but a feeling for life. And this is what will change a man. It will change then his feeling into an emotional quality, because as soon as

I start to accept the fact that other people exist as life, and other forms of life must exist and continuing in that kind of philosophy and ordinary thought about it, I come to the conclusion that that what is life, being what it is on Earth, is only expressed in this kind of a form and that the reality of life itself must, and need not be, in a form. And simply thinking about it, I consider that an infinite quality within me, and I simply say, "Life is eternal."

But it only can come by the experiences accumulated in a man as a result of his feelings. And that is why it is so necessary to understand this particular point as a combination of all feelings of a man. Because it becomes similar, afterwards, to a combination of all emotions of man in order to create, further, his Soul. The same process takes place when a man starts with 'Fa' as it is in ordinary life, when he is at 'Fa' and receives air.

The formation of Kesdjan continues as 'Sol-La-Si.' Parallel to that there is the beginning of Man Number Six, which is the 'Do-Re-Mi' of intellect and it becomes comparable to the existence in ordinary life of Man Number Four. It is important that you see, now, that this 'Do-Re-Mi' of intellect, which usually we describe as Work on oneself, must run parallel to the development of the 'Sol-La-Si.' Because, ultimately the formation of an intellectual body will be dependent on the formation of the total Kesdjanian body, simply because at the point where 'Fa' of intellect would go over into its own 'Sol-La-Si,' that what is needed is the quantity of energy as represented by emotional possibilities of a man only when he reaches 'Si-Do' of Kesdjan. And it is then, at that point, where the total amount of such emotional energy is sufficient to create for a man the wish to be used for different purposes than only at the end of 'Si-Do,' that then the 'Si-Do' of Kesdjan opens up and wishes to send that energy to the 'Fa' of intellect. So, the important point is, 'Fa'

to 'Si-Do' of Kesdjan, parallel to 'Do' up to 'Fa' of intellect. As a matter of fact, they become One.

I cannot possibly start Observation without the wish. But the wish is, this time, not feeling because it is the wish for real growth. It's not a question any more of myself as I am on Earth. It is the wish for something that could develop not on Earth, but even away from it. And it is then that one starts to think and to feel in a different way about the potentialities of man. But since we now talk about the feeling, the emotional quality of such feeling has to become more and more, as one goes along on the road of the 'Sol-La-Si' of the Kesdjanian body, constantly fed by the insight which is given by the 'Do-Re-Mi' of intellect and which we call, simply, Observation with the Impartiality, with the Simultaneity—and, of course, Participation and Experimentation. But those are only feeders for the further development of 'Sol-La-Si.' And the first one, of course, is 'Sol.'

How do we reach 'Sol?' Why is it called 'Sol?' It is in reverence—reference...no, reverence—to that what came from intellect. It is the aim which is established in one's Conscience for wishing to have Consciousness. It is the first bridge between the two, where that what is 'Fa' in the accumulation of totality of emotional energy going across the bridge, not emotional as yet, but with the wish to become, that one then pays homage to the fact that Karatas existed in one's brain. And the result is the 'Sol' note, which for us means Aspirational in quality. The Aspiration is for an aim outside of oneself with the wish, which is emotionally in its entirety because unless—for Aspiration—I will exclude practically everything that I am busy with in ordinary life—that is, if I am willing, at that time, really to concentrate on the possibility of further development of an emotional kind—I must exclude as much as I can from that what was physical. And it is for that reason that the 'Fa' of Kesdjan is at the same height as the 'Si-Do' of physical. And that

the meaning of releasing, in physical, the 'Si-Do' and becoming open, is simply that then I become free from that what is a physical expression.

I have to do two things at that time. One is the wish to be constantly fed by that what comes to me as real intellectual knowledge. So that at the point when the 'Sol-La-Si' of Kesdjan starts to develop, it becomes a conversion of that what is now ordinary knowledge into an understanding of what is needed for me for growing in a Kesdjanian direction. And it is then that I have to realize where I came from and to loosen the bondage which has always existed on Earth with that what is the expression in a physical sense.

You see, that what does not talk any more, or not too much, is the ordinary mind. But that what reminds me is the accumulation of data of an absolute kind which also, then, is registered in the mind itself, and which then forms the bridge for the 'Sol.' 'Sol,' being painted and tinted by the caliber of my Observational stage, is now the beginning for a Kesdjanian body—that is, the second half of it in an emotional sense—and the Aspiration that I then recognize and experience has to do with the possibility, and gradually affirmation within myself, of the existence of God.

Side 2 This is where man, when he starts to Work on himself, has to change his accent. It is no longer a feeling for him. And all the different ways we express our feelings and to which, of course as human beings we are subject, have to be reconciled with the possibility of aspiring towards something which is not of man. So, all the different so-called 'kindnesses' and 'good nesses,' and all the different forms of ordinary kinds of loving, belong at that point and have to be given up—at least one has to realize that that what goes usually, and to take the extreme case, of the usage of such material for the procreation, is then no longer necessary as far as the Earth is concerned. Because the

Earth is satisfied by the existence of man as he is when he functions and is in ordinary life a conversion machine for matter for the Earth, but that then the energy, and I've said many times 'Helkdonis' and 'Abrustdonis,' is then used for the further creation of his Kesdjanian body, parallel to that what is 'Do-Re-Mi' of his intellect.

It is the recognition of the aspiring towards a higher form of life which then man will utilize for the possibility of further growth within himself, and the 'La' in that particular scale becomes an Inspirational quality concentrated, then, on the state in which man is as he is, having learned by Work on oneself to accept oneself as one is, and then in Inspirational qualities, try to develop that what belongs to one's heart. It is, of course, stimulated by that what one recognizes as life already within oneself. It is of course understood, then, philosophically, as well as by experience, that there is a point within oneself which is unchangeable. It is then of course symbolically understood that that what is my Magnetic Center is God which then speaks to me, so that I don't need, as expression, any longer the physical expression. And it is *that* kind of bridge that one has gone over, in which one burns that what is 'Si-Do' of physical in order to clear oneself further and further in the inner life development by means of that what is Inspirational in quality, and which is accentuated by that what is, of course, Aspiration.

But now it is a question of preparing oneself. And the preparation of this emotional body has to be freed, now, from all expressions of a physical kind. And that is where we make such mistakes. Because at times the mind starts to tell us that we are free. At times it says that we Participate. At times it looks as if we actually are free, and that I say, "I feel." And then, even if I have that feeling and even if it is deepened enough that I can call it 'emotion,' I don't know how to express it. I wish then that there is someone who can counteract that, or at least respond to it, and again I think of the possibility of that what I

would consider on Earth of the highest quality of myself, and I fall into a trap; because I start to think, then, that by means of physical unity I will reach an emotional state. And nothing of that kind will ever happen. But if there is in man, Aspiration and Inspiration, and the formation of that what could become the outgrowing of his emotional potentialities, at such a point a man does not need any more, than only to be reminded that the unity exists and that what he remembers is the unity of Earth and that because of this, man then can be free without continuing to indulge. This is what takes place in life. Because Mother Nature is quite ready to tell people that they have to die, and also to remind people that that what is of the Earth also will become monotony.

It is very necessary to see these processes as taking place in life and it does not mean yet that one has to become so mature that only then one sees it. Because the way one's heart functions is by means of intuition. And it is intuition which is not bound by age. Intuition can be developed, and it is by means of intuition that one first has Aspiration. And it is then as if the image of God comes to one in the form of a voice. And the voice of Conscience, being heard, is the beginning of the language of the Kesdjanian body. The feeling does not play a part any more, because at the point of 'Fa,' man—this time real man—stands on his own feet and he leaves Mother Earth, and he wishes to be united with something that is of a higher kind, and he calls it his God. And the force which makes him go in that direction is what is now, in his Conscience, developing as a necessity. And the realization of this necessity for a man will enable him to continue to apply Work and also will enable him to fight against all difficulties which of course are put in his way and to help the mind, in its Objective Faculty, to continue to see what man is and what kind of value his physical body has.

That is why Observation has to do with the acceptance of man as he is, so that one

becomes Objective to that what is manifestation. That one is Objective to all such manifestations as belonging to man, that one recognizes man as existing and that for the purposes of Earth and living it is sufficient that the man knows that there are certain things taking place in his body which will serve a different purpose and not be used for the satisfaction of the body itself. It is this kind of a realization that comes to a man when he crosses over the 'Fa' bridge of Kesdjan and enters the holy land. The Aspiration is the cloud ahead of him which, of course, is lit up at night, and which represents for him his 'I.' And when he now, Inspirationally, wishes to develop, 'I' enters into him and that becomes his inner life, in which, in Inspiration, that what is sent from the source of all life within himself is, of course, coming from his Magnetic Center, and it is the voice of God meeting the same kind as that what was created by man himself.

It is always the combination: of the wish of man, you might say, to go to the bridge first, before God will help him across. But where one fools oneself is that one hopes that with Inspiration, that the end is already reachable, and that then at that time one describes this possibility of the unity with God as a state of Heaven. And it is this 'state' of Heaven, I say, that 'fools' one, because it has all the possibilities, and one overlooks only that that what should weigh heaviest is at the moment when such experience occurs—released—and that what predominates, is still physical.

And the fight is the shifting over from the physical to the Kesdjanian, or from the unconscious to the Conscious, or from personality to Individuality, or from Devil to God, or from body to mind via one's heart. The way to a man's mind is through his heart, the same way as the way to a man's heart is through his stomach. There is no difference, than only in level. And the way I now start to attribute such conditions in certain terminology with which I am familiar, I call it 'Heaven'—to go and to be united—and I use for that the

images, again, with which one is familiar, of an ordinary kind. And that sometimes one wishes this Heaven to come to Earth. And it does not come. It may be that love is made in Heaven and it may be that one wishes many times in life that Heaven would come down, and that one tries to create Heaven within oneself is simply to have the experience of real love as coming from God the Father. And I say one 'fools' oneself because one has not as yet a language to say, "No" to such influences. One wishes so much to say, "Yes," and it cannot be until the proper time.

When such time arrives, no one will know. Because not even Inspiration will help. It is a language that one can only learn when everything else is excluded. It is the language that starts to form in one's inner life as a result of an Inspirational quality which, of course, belongs to God. And the wish to express it not through means of anything of a lower order, which would be the physical. And it is that requirement which then means for man that he cannot do anything else but be silent.

It's a very interesting kind of concept to see that man first goes through Aspiration and then is full of hope and starts to build his instrument of his inner life, and that then he is refused to express it, and that because of this, this particular period of man, being in Silence, is like Purgatory. Because he has all the abilities, all the realizations of paradise, and still he is incapable of living there. What takes place in him is constantly reminiscing and remembering what he had as an ordinary human being living on Earth and the interpretation of every kind of a feeling, including his emotions, into some kind of a form. And the Silence is a preparatory period in which he becomes acquainted with ether—it is an ethereal body, not crystallized in the confines of the atmosphere of the Earth; it is the indication that is, in the beginning, in air when one breathes, that then, out of that, the quintessence of air will enable a man to form his Kesdjanian body up to the 'Si-Do.'

The requirement for that is, to put a man, again through the period of his own intellectual understanding, in states in which all kind of conditions are created within his own framework. Because the 'Do-Re-Mi' of intellect is very much like only preparatory. Observation and the rest is the first note. Participation is the second note, 'Re.' That is 'Re.' 'Mi' as the third note, being an Experimental state, is only kindergarten; it is only a period of gestation; it is not at all the birth, as yet, of the Soul—the same way as the 'Do-Re-Mi' of man physically is that what takes place when he is still within his mother; it is the same as, that what is 'Do-Re-Mi' of his Kesdjan still takes place within the unconscious world. And therefore this period of Silence, actually the accumulation of the totality of all emotional states—both from Aspiration and Inspiration being united in that kind of Silence—will produce in man a certain state of an emotional kind in which the emotions will start to talk in his language.

For quite some time, it is a language which belongs to that person himself. It is not as yet a language that is universal. It only could become universal after it is a Soul language, and then one, in reality, could talk about 'Soul mates.' But before that, this what is Kesdjanian body is a help towards that, and it starts to form in man states of emotions in which he has to rely on certain forms of energy flowing out from him towards someone else in order to achieve a unity. The unity is, of course, different from any physical kind. It is a unity of matter of a different density. Nevertheless, it's extremely useful to know that such a thing can exist. And it is, as a stepping stone, quite necessary for the possibility of ultimately uniting intellectually in a real sense.

It is possible that at such a state of unity of Kesdjanian characteristics, a child is born. It is a child not of this world. It is not a child, even, of Heaven. It is a child that still has to go through certain stages of development for which the emotional father and mother can

contribute between the two the necessary surrounding, so that that child actually can grow up into the family when father and mother could become Soul.

And it is that responsibility that man, even on Earth, experiences. That when he knows there is an emotional quality and it is a resembling of that what he wishes God to be so that it will, within him, never die, that he keeps on looking for that what he hopes will respond to Him. And when he says, "I look for Heaven," he hopes then that such Heaven will exist during his lifetime, but it is quite possible that it will have to be somewhere else. Because one cannot predict how such situations can be made, and they are not being made through the ordinary means of physical existence.

What is, for a man, a child of an emotional quality? It is for him an existence, that that what one feels and emotionally is affected, not only by the presence but even by the absence of someone else, that there is, for the two, of such a common aim for the wish for further development. It has nothing to do with conditions on Earth or the creation of anything that belongs to ordinary life. It has to do with that what is not of this Earth but nevertheless has such quality of an emotional kind that it involves all kind of emotional states. And that the only way by which one can recognize such conditions is by going through emotional state after another, one after another without having any discrimination of stopping them.

The stupidity of Ouspensky, in talking about 'negative emotions' and not allowing them to be expressed, is really so criminal. Because when a man is not Awake, all such things that are aroused in him, both physically and of an emotional kind, create in him an enormous quantity of energy. And unless it has an outlet, it will do such damage in the psyche of a man when it is emotional, and it will do such damage in the physical body of a man when it is physical, that by not expressing it in some way or another, like an ordinary

man would have to, he will explode in time. But if this possibility—of that what one can believe in as a unity, ultimately, of Soul—all such energy will go, in a state of Awakening and a state of being Conscious and even beginning one's Conscience, flow in the direction for the further development of man; first in the 'Si-Do,' realizing that Silence; then, and because of 'Si-Do,' the possibility of flowing over into the 'Fa' of intellect; and then continuing in the 'Sol-La-Si' of Soul.

I say it is 'criminal,' because it starts off with something that has to do with Work, and then returns to ordinary forms of life without giving a key of how to solve them. When one is subject in ordinary life to all kind of states, including one's feelings, including good, beautiful thoughts, one does not get anywhere unless the door is opened to the possibility of letting it go in the direction where the energy should be used for. And when that is not there in ordinary life, there is an end to a good, kind man, and he becomes monotonous—for himself repetitious—and after some time he loses his desire for wanting to continue in that way.

The difficulty in Work is always that one accumulates a great deal of energy in wishing to do certain things. And with all one's heart one starts, one continues in the beginning against some small obstacles. But this is in the nature, that when one goes deeper and deeper, the obstacles become also heavier and heavier. And they look at times much more unsurmountable. And it is at that point where a man, in Silence, starts to doubt, and wishes to return to Earth instead of hoping that at 'Si-Do' he could free himself even from such feelings. It is then that conversion process that takes place in the 'Si' of man, when in his own realm Inspiration and Aspiration have accumulated, that then the real prayer of man should start. It is a prayer for the Kesdjanian body, for the fulfillment of that what I have called a 'scaffold' helping a man to build his Soul. And it is the way by

which, out of 'Si-Do' of Kesdjan, the contact is made to God.

For that reason, when one Works, that what must develop is one's Conscience. Because it places man then in the right way in relation to that what is a higher form of living or of Being, or a higher form of life or a higher possibility as potentiality of further growth. Whatever it is, it is the way by which man, coming from Earth, first has to establish contact with Heaven. It is only later that a man, by means of his Soul, establishes a different kind of a contact; and that kind of a contact again runs parallel to the first, and both are parallel to each other and both are vertical. And it is after that, when man is still alive on Earth, that his physical body will be able to go up to Heaven, without dying.

What we talk about is, of course, something a little bit further even than one wishes. And it is not that I want to warn you, because you will find out by your own experience. I only want to tell, not only the difficulty, but the pitfalls there are. One believes so much because one wishes so much. One thinks that things are already there when they are not there. One wants to endow even a hallucination with reality. One wants to hope so fervently for that kind of unity that one overlooks the little bits of things that still have to be attended to. One neglects one's behavior in order to become free from it. And in order to pay in full and receive a receipted bill from Mother Nature, one has to pay to the last penny. But man does not wish and becomes prematurely imbibed with the possibility and the belief that he already could become an angel. And an angel will never get to God. An angel will always stay away from God because God doesn't want constant singing around Him. God also wishes Silence.

And it is because of that Silence of God, in which His voice becomes known, that a man has to experience his own Silence—and it is the Silence of a nature wishing for God, to be united with Him. That is why it is that prayer. At the same time, the Silence came

from energy as Aspiration and Inspiration, which belong to man. Only, it is refined when he is in the Objective area, and it is that quality of that kind of food that one wishes to receive when one Works.

Work, if rightly applied, I feel always should start with a prayer. It always should be a necessity to put man in that kind of a state of realizing what he is, which of course he will find out when he Works. And it will affirm in him his nothingness, his wish to lose himself in order to find real life, and the desire on his part not to be bound, not even by the manifestations of his physical body. But to be able to live in that place where, although there may be certain forms, they are of an ethereal quality and they can no longer be compared with the Earth.

When man wishes to go through that kind of prayer for himself, he not only forgets that what he was, he almost forgets what he is. He only has one aim: to grow. He has paid tribute to his past. He is ready, at this moment of the present, to go ahead. Such man, in prayer, is simply on the state where Mars represents the possibility of wishing to fight and to conquer without as yet going, constantly poised with his view—that is, that what gives him perspective of that what he hopes for and what he aims at, and towards which he, with all the intensity of the world of which he is capable, would wish to go—that at such a time, a man will die for the love of God; at such a time that a man can understand what love is, when man can experience it so that then love of mankind, even if for the time being it may be concentrated in that what he hopes for as a possible unity for himself, and the creation of that kind of a family for him, that then, based on that, and resting for a little moment in that what is for him the satisfaction of all affections that he would wish and could reasonably expect, that then he loses that what he is and only sees what are his potentials. It is exactly that what gives a man Silence. Because there is

nothing to stand on and because of that there is nothing else but Silence. For a moment there is inactivity in the midst of the world.

How long it will take to learn the language of emotions; what we all have to go through with this kind of Work; the difficulties that are involved. But the courage you must have. Nothing is gained unless you keep on and keep at it, and keep on wishing and keep on being honest and remain sincere, and sacrifice at times, and don't forget that those who also understand that will help, because all you have to do, you call to God. And God appears in the form of a man.

I hope you have a good week. I hope you can Work more. Next week we'll try to talk a little bit about, as I've said, 'Consciousness.' Not only the aim, but the reason why. And the last meeting, a summary of Work. Because I would wish to give whatever I can give, whatever I'm entitled to give, almost whatever I dare to give and to part with. I don't want to take anything with me, than only that what is my own, and when I give, I don't lose, because that what is given multiplies within me. That is the aim, and I think you must know it.

Good night, everybody.

Footnote:

[1] The diagram that Mr. Nyland is talking about is in the Oragean version:

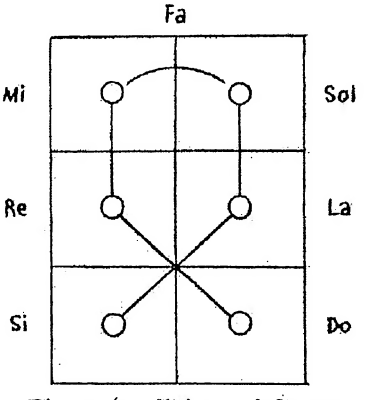

Figure 6. Universal Octave